

DICK and *TOM*:

A

DIALOGUE

A B O U T

ADDRESSES.

The Second Edition.

L O N D O N;

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DICK and TOM:

A

DIALOGUE about Addresses.

Dick. **W**ELL, *Tom*, I hear that our Friend *Jack* was bang'd for turning Politician, and meddling with the Country Fellow's Address which he brought to Town.

Tom. He bring a Dress! he be hang'd! 'twas his Master who brought the Dress to the Queen from the Mob-Gentry of his Country. But *Jack* told him, that our City-Mob were the better of the two, for they shew'd their good-will to the Church by doing something for it: They gutted *Daniel Burgess's* Meeting-House; but (said he) your Country-Mob only bring a Paper to the Queen to offer their Lives and Fortunes, and perhaps half of them have no Fortunes, and so the Queen is cheated; and this bred the Quarrel between the Country Booby and *Jack*.

Dick. But, *Tom*, they that are Citizens, should not discourage the Country-Folks from addresssing, because my Lord Mayor (who I believe is one of the greatest Politicians in the World) gave an early Example of addresssing. My Lord first of all got the Doctor to preach and raise the Mob of the City, well foreseeing that the Country-Mob would follow; and then he brings a City-Address, and being himself a Knight Baronet, he knew that the Country Gentlemen would take more no-

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tice of him than of a mere Lord Mayor, and follow his Example : Wherefore, methinks *Jack* should not discourage the Addressees, how simple soever he may think them to be, because they keep up the Spirit of the Doctor and his Party, for now People begin to be shilly-shally about it ; and if the times should turn against the Doctor, what would become of their Loyalty to the Church ?

Tom. You say very well, *Dick* : I make no doubt but the Country Gentlemen were drawn in by my Ld Mayor. But what a Trick do you think *Ned Jackson* and *Phil. Rogers* put upon his Lordship ? These two nointed Rogues got just close before my Lord's Coach, one of one side, and t'other o' t'other. *Phil.* (said *Ned*) What a Devil was in you to persuade Dr. *Sacheverell* to print his scoundrel Sermon ? 'Tis no such thing, said *Phil.* but the Doctor would do it in spite of my Teeth, he was so well pleas'd with his own Sermon himself. You are a lying Dog (said *Ned*) and no body believes a word you say. Hereupon the Officers were coming out of the Coach to lay hands on them, but they run away as if the Devil had drove them.

Dick. Why do you say the Devil ? 'twas my Lord Mayor drove them.

Tom. And if you go to that, why my Lord Mayor ? for what had he to do to take notice of what *Ned* said to *Phil* ?

Dick. But what is this to the purpose ? I say, the Citizens ought not to discourage the Country-Addressees ; First, Because they who bring them up spend some Money in the Town. And, Secondly, because my Lord Mayor gave an Example of them, and encourag'd the Doctor, who preach'd a rattling Sermon against the Presbyterians ; and this Sermon rais'd the Anger of the City and Country against them.

Tom. You mean the Zeal of the City and Country.

Dick. I do not mean Zeal, that's a Presbyterian sort of a word ; I hate Zeal.

Tom. 'Tis no great matter what it is, for it signifies little to the Queen, she will not get a Shilling by all their Lives and Fortunes more than what the Parliament obliges them to pay to the Taxes ; so that I am
against

against Zeal as much as you are, for Zeal never signify'd any thing but the Malice of one Party against another. I heard my old Uncle say, that all the Zeal of the Puritans, which made so great an Outcry in King *Charles* the First's time, was only Malice against the Bishops, and to get their Livings from them; and all the Zeal of the Churchmen, which made so great a noise in King *Charles* the Second's time, was nothing but Malice against Dissenters. And now I believe that most of the Doctor's Friends, who make such a noise for the Church, mean nothing else but that the Queen should join with them to take off the Toleration, that they might plague the Dissenters as they did before Forty One; for tho they rail against Forty One, they would willingly be doing the same thing as was done then, and persecute more sharply, if 'twere possible. O' my Conscience, Zeal is always doing some Mischief. They say the Zeal of the Doctor cost the City Forty Thousand Pounds in watching, and warding, and keeping up the Militia, and the stop which it put to Trade is not to be imagin'd; besides, it had like to have brought some honest Fellows to the Gallows for being infected with the Doctor's Zeal.

Dick. 'Tis too true. But what did we rise for then? for now we have time to consider of it.

Tom. I rose for Passive-Obedience against the Presbyterians, who shall never carry the day as long as I have a breath to fetch.

Dick. I hate Passive-Obedience, 'tis a Doctrine for a Calf.

Tom. How so *Dick*?

Dick. I'll tell you how. You know Gaffer What-de-call him, our greasy Butcher, he had got a Calf, which he had kill'd at the Farmer's House where he bought it, about a mile from home, and was bringing it before him upon his Horse, thro his own Parish, to dress it at home. Now who should come by and meet him in the way, but the Parson? who walking on that side the Horse where the Calf's Tail lay, and observing that it did not struggle nor stir, ask'd the Butcher how it came to pass that the Calf lay so quiet before him? Oh Doctor! said the Butcher, I have taught him Passive-Obe:

Obedience; if you will walk o' t'other side of my Horse, you will see that I have cut his Throat. Just such a Jest it had been, if some of our Mob, who rebell'd for Non-resistance, had been taught Passive-Obedience at the Gallows.

Tom. But we are gone off from our point, *Dick*; you ask'd me how I came to quarrel with the Country-Fellow about his Master's Address, and what fault I found with it? Why I told you that I quarrel'd about *Life and Fortune*; I told him that, for ought I knew, his Master's Life was not worth living, because he had such a confounded Scold to his Wife; neither was his Fortune worth any body's having, he was so much in Debt; and if it had been otherwise, he would not have been so free in his Offer. For suppose, *Dick*, that you and I had good Estates in the Country, and liv'd easily and happily upon them, should we be so simple as to ride a hundred miles up to Town to tell the Queen, that we would offer up our Lives and Fortunes to her Majesty? What is it but to tell her a Story to her Face, which she must know to be so as well as we? And suppose one of the *Indian Kings*, who was here t'other day, should have told us, that it was a solemn Custom in his Country for his Subjects to take an opportunity to offer him their Lives and Estates, when he stood in no need of either; yet by the Custom of his Country, that he must stand and hear all their Stories, of which he can believe very little: should not we think that he had been King of *Ganderland*?

Dick. But methinks this is too hard to be put upon our Addressers; for they make handsom Speeches to the Queen, wishing well to her Majesty, and to her Title and Government. You may read how heartily they speak up for her Majesty's Hereditary Title, and cry down the Doctrine of Resistance.

Tom. But to what purpose is this? Is not the Queen's Title by Parliament as good as King *William's* was? And did any body doubt of his Title but Papists and Jacobites? So that, in my mind, it would be more to purpose, to address in behalf of the Queen's Title by Parliament, which no body makes any pretence to, no nor the very Pretender himself. And this might be reasonable

sonable enough at this time, when there is a Faction in the Kingdom, who are willing to snatch away the Hereditary Title from the good Queen, and give it to the Pretender; and if ever his turn should come, the Discipline of the Church will be made use of chiefly to suppress those who will not conform to his Hereditary Title, as it was exercis'd mostly in King *Charles* the Second's Reign, upon those who were not desirous of the Duke of *York's* Succession. And what some Bishops would do now, were the Discipline reviv'd, is not hard to guess; especially such Bishops who shall publicly appear against the Nation for standing up in their own necessary Defence, against total Ruin otherwise unavoidable. Such a Bishop has pre-ingag'd himself to thunder out the Discipline against all those Antimonarchical Republican Schismatics, who will dare to justify the late Revolution; and what can be expected from *Sacheverell's* Mob, but to execute the Holy Father's Anathema?

Dick. No, no, never fear that; for when the People come to see that the Pretender's Interest is aim'd at, they will never be cajol'd into Popery.

Tom. You know *John* our Thresher in the Country, when *Sacheverell's* Mob was up, he had heard by a Carrier's Man, who was travelling thro the Village, that Dr. *Sacheverell* was a brave Man, who preach'd up for the Church, and because of that the Parliament fell out with him; but the Mob arose in his Defence. And this Story *John* told to our Maid, as she was milking the Cow just by the Barn Door: But the Maid told *John*, that she thought he was mistaken in the Doctor, for that she had heard her Master say, that the Doctor was for the Prince of *Wales*. How! says *John*, for the Prince of *Wales*! Hang him a Dog, hang him; hanging is too good for him. I wonder they have not hang'd him already for making such a bustle in the Town.

Dick. *John* said very right, and all plain honest men are of *John's* Mind; nor will we be cheated into the Pretender all at once, but 'tis by degrees that we must be drawn into his Interest. First, The late happy Revolution must be disown'd, by disgracing its Principles,

ples, and bringing them out of fashion. Then the good Queen's Parliamentary Title must be slur'd a little, and blown upon; and next of all the Discipline of the Church and Trusts of State must be put into the hands of such Men who abhor Revolution-Principles, and at last a chance may happen when Hereditary Title may get the better of Parliamentary. Things must be done by degrees, *Tom.* Soft Fire makes sweet Malt.

Tom. But how can these Addresses serve the turn of the Pretender, when the Illustrious House of *Hanover* is so often mention'd, as being next in Succession?

Dick. You ask a very material Question, *Tom.* But if the Addressers were in earnest, in behalf of the Illustrious House of *Hanover*, why should they insist so violently upon the Hereditary Title; when if there were no Pretender to an Hereditary Title, yet still there is an Hereditary Title in the House of *Savoy*, which must take place of the House of *Hanover*, if the Parliament's Title for that House be not good. Something must be done to delude the Mob, and nothing is more taking with them than the Protestant Succession in the Illustrious House of *Hanover*. If our *John* should think that by the Hereditary Title they meant the Prince of *Wales*, as they call him, I believe he would thresh the Jackets of some of the stoutest Addressers. But the Protestant Succession is made use of at present for Opium, to calm and quiet the Spirit of the honest Mob, till matters are ripen'd, and the Hereditary Title, by the help of the *French King*, may bear up against the Parliamentary Title.

Tom. Do you think the Addressers are so cunning as to learn Dissimulation from their Enemies (as at present I will suppose the Papists to be) who sham'd all *England* with a Trick (as I have heard say) which every Boy of Sixteen Years old, who goes to a Jesuit's School abroad, is taught to understand. In one of the Popish Letters, which was discover'd by *Dr. Oates*, it was written, that Forty Thousand Pilgrims with brown Bills were coming into *England* to knock us all on the head. This Discovery rais'd the Laughter of the whole Nation, and sunk the Credit of *Oates's* whole Narrative

tive beyond measure ; so that it was all of it look'd upon, especially by Churchmen, to be a Fable. Thus a great part of the Nation was caught, by a common Sham which is learnt by every Boy who goes to a Jesuit's School. " Child (says the Father Jesuit) if ever you should have occasion to write a Letter of any extraordinary Concern to any of our Fatherhood, take care to load it with some gross Absurdity, which will sink the credit of your Letter, if it should happen to miscarry, and fall into the hands of your Enemies : If your Friends receive your Letter, they will know that what you write of that nature is but a Blind to sink the credit of it, in case of a mischance." Now as there are some Shams to sink, so there are others to raise the credit of an ill Design ; by diverting honest People from seeing into the Mystery of the Iniquity. Of this nature is the mention made of the illustrious House of *Hanover* ; which being a contradiction to the Hereditary Right, takes Peoples thoughts off from too serious a Consideration of the Succession of Prince *Taffy*.

Dick. There is something in what you say. But I don't think that our High-Church learn of their Enemies: For if they have such a friendship for Prince *Taffy*, there is no great enmity between them and the Papists; that Prince having a *French* Education, and being also a known Papist.

Tom. Well then I own that I was a little mistaken in that instance: But I hope you will allow that *Oliver Cromwell* was no dear Friend of our High-Churchmen ; and if they learn of him, then they have the wit to learn from an Enemy. Now this *Cromwell* was observ'd to have gotten such a knack in writing his Proclamations, and making his Speeches, so as his Friends should understand his Meaning; whilst those who were not well-affected to his Cause should still be in the dark, and not able to understand his Design. And these Addressers, many of 'em, speak in the *Oliverian* Dialect: their own Party know their Meaning, whilst others stand amaz'd at their Contradictions.

Dick. Prithee how can this be ?

Tom.

Tom. Well enough : because if you will consider both the Ends of the Contradiction, you will find that one End of it is better supported than the other. As for instance : You will find that the Illustrious House of *Hanover* stands by it self, without any other thing which relates to it, or may serve to support it ; but the Hereditary Right is strengthen'd by asserting vigorously the Doctrine of Passive Obedience, and damning the necessary Resistance which made way for the late happy Revolution, together with the Queen's Parliamentary Title. Now if only the Parliamentary Title be laid aside, the Illustrious House of *Hanover* is drop'd at once : and if the late Revolution, which was brought to pass by Resistance, be likewise condemn'd as unlawful or unrighteous, the Hereditary Title of the Addressers is not only strongly supported, but pretty well explain'd too. Have the Addressers no design at all, in being so zealous at present for the Hereditary Right, when the Nation was well contented with King *William's* Right, which he receiv'd from the People in Parliament ? 'Twas thought sufficient, that he was declar'd Rightful and Lawful King by Act of Parliament ; nor did any but the Papists and Jacobites think that Title to have been insufficient : But now the whole Nation must be taught by the Addressers to think so, and in effect say so too. If King *William* had not a true Title to the Crown, somebody else had ; and he who had it, has convey'd it somewhere or other : and what can all this stuff tend to, unless it be to bring the Revolution, and the Parliamentary Proceedings thereupon, into question, and thereby to draw the Queen's Title into question also ?

Dick. Truly, *Tom*, things look a little blindly as to this matter ; but yet, methinks, the Addressers express a great deal of Loyalty to our good Queen. For does not the Address of *St. Albans* say, That *her Majesty's Right and Prerogative Royal is deriv'd from the King of Kings* ? And *New-Sarum* Addressers come with *Hearts knowing no Bounds in Loyalty, nor Reserve in Obedience.*

Tom. This is mere whipt Syllibub, Froth all over ; it will not bear chewing. A Prerogative Royal deriv'd from the King of Kings, is like a very disputable Title to an Estate, which the Lawyers say is in *Nubibus*, in the

the Clouds. In short, 'tis telling her Majesty that she has no Title at all. For if the Law of the Land did not set forth her Majesty's Royal Power, but she were forc'd to seek it from the King of Kings, it might be a great while before he would send an Express to make the discovery. All the Revelation of God's Will which we are to expect, is contain'd in the Holy Scripture; and there is not one word of the Queen of *Great Britain*, or of any Power belonging to the Sovereignty of that Island. There is some mention made of the Kings of *Israel* and their Power, and of the *Roman* Powers; but the Prerogative Royal of the Queen of *Great Britain* is pass'd by in silence. Besides, it adds to this misfortune, that the Prerogative Royal of our *British* Sovereign is limited by Acts of Parliament: and tho' there be two Books of *Kings* in the Old Testament, yet there is not so much as one Book of *Parliaments* in the whole Bible. And as for the Men of *New Sarum*, they have taken to themselves in their Address such an Unhoopable Power, as is sufficient to create Jealousys among all their Fellow-Subjects. What! do they know *no Reserve in Obedience*? May they scower *Salisbury Plains*, and rob and murder all they meet, without any Reserve in Obedience? Surely their worthy and learned Bishop has taught 'em better things.

Dick. But they mean with relation to their Loyalty to the Queen, they know no Bounds in Loyalty, nor Reserve in Obedience.

Tom. I believe so too, that if the Queen were capable of giving them a Licence to pillage and plunder, they would know no Reserve in Obedience, nor Bounds of Law. But if they will not learn their Duty from Law nor Gospel, there is a Triangular Instrument at convenient distance from *London*, which will inform their Addressers, as they ride to Town, that Obedience to her Majesty is hoop'd and bounded by the Laws of the Land.

Dick. Methinks the Clergy of *North-Wiltshire* too are something particular in their Address, wherein they tell the Queen, That they *abhor such Principles and Practices which brought King Charles the First to the Block: and that they believe that St. Paul was inspir'd, when he wrote*
that

that the Powers that be are ordain'd of God. Now I pray you, what brought King *Charles the First* to the Block, but Principles of Arbitrary Power instill'd into him by Court and Church-Flatterers; and an ill Administration, which necessarily succeeded upon those Principles? I have heard say, that the old Lord *Clarendon* has written a sufficient History upon that Subject, to satisfy any man that the King's Commands did too often swerve from the Law. All the Histories of our former Kings of *England*, shew that the *English* People were never wanting in their Duty of Obedience to their Sovereign Princes; nay have been very Passive upon occasion, and never threw off the Burden of their oppressive Rulers, so long as it was tolerable in any degree. And I doubt that Mankind will never be so resign'd, as to come up to Sir *Jacob Banks's* Swedish Passive Obedience, *Notwithstanding any Tyranny or Oppression whatsoever*, as it is worded in the Address from *Minehead* in *Somersetshire*.

Tom. The Clergy of *North-Wilts* add, that St. *Paul* was inspir'd when he wrote his Epistle to the *Romans*. But to what purpose was his Inspiration as to them, if they have not Wit enough to understand it? St. *Paul* says, *The Powers that be are ordain'd of God*: Do they think, that the Sovereign Office of the Queen of *Great Britain*, or the Office of the Lord Chancellor, Treasurer, Justices of Peace, or Constables, in this Nation, is ordain'd by God? Or else do they think that the Queen, Chancellor, Treasurer, with all the Justices of the Peace, and Constables who are now in Office, were nam'd to their respective Trusts by God Almighty? Does the Expression of St. *Paul* in these words, *Ordain'd of God*, necessarily import a particular Divine Commission to bear an Office? If they only imply the Appointments of God's Providence, to what purpose are they brought to insinuate a Divine Commission? Not a Sparrow falls to the ground without God's Providence. So *Cromwell* was ordain'd of God, and so *Lucifer* reigns in the Kingdom of Darkness. Are these words of the Apostle fit for no other use but to be brought into the Address of the *North-Wilts* Clergy, to cast a Reproach upon a certain Person dignify'd and distinguish'd, as the Address speaks? who so distinguish'd himself with re-
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lation to the late happy Revolution, which he so learnedly and zealously assisted, that not only the Clergy of *North-Wilts*, but of *North* and *South-Britain* too, do at this day owe the Bread they eat in great measure to his learned and pious Labours.

Dick. All this may be true enough. But I cannot but think of *Sir Jacob Banks* : Surely he meant to ridicule the Addressees, and shew the Queen how easily the People of a Corporation may be impos'd upon, and subscribe any thing ever so absurd, if a Man of any figure will lead 'em into it, and pay the reckoning.

Tom. To my mind this Address is the best of 'em all, because there is no room for Scholars to distinguish upon it. But what if *Sir Jacob* should have been ask'd by the Queen, if he could give her Majesty any Security that the Men of *Minehead* should be as good as their word, if ever they should happen to be try'd with a heavy Popish Oppression ?

Dick. I believe he could give as good Security as any other Addressees. If the Security the Queen can have of any of 'em is but their Word, she must take their Word that they will keep their Word. But alas ! *Dick*, the Addressees are not made for the sake of the Queen, but for the sake of a New Parliament, which is hop'd to be near at hand. These Addressees are (you must know) to be esteem'd by the new Parliament as the Voice of the People (and that is as the Voice of God) suggesting to their Representative Body, that the Hereditary Title to the Crown is only to be own'd, and all others laid aside : and that the Discipline of the Church of *England* may be reviv'd with vigour, to the end that all her Majesty's Subjects may be united in Religion ; as is hop'd in the Address from the County and Town of *Brecon*. And then 'tis to be hop'd, that there will be no Antimonarchical, Schismatical, and Republican Principles ; but every man shall be oblig'd to *Sir Jacob's* Passive Obedience : And perhaps care may be taken, that there shall be no want of Tyranny and Oppression, to try their Churchmanship and Loyalty.

Tom. The great quarrel of many Addressees is against Schismatical, Antimonarchical, and Republican Principles ; but where are these Principles to be found ?

Dick.

Dick. I suppose when Dr. *Sacheverell's* Trial is publish'd, the Arguments of the Managers will be taken upon suspicion for such Principles. But what did the Managers of the Honourable House of Commons do in that Trial, but vindicate the late happy Revolution? If the Principles of that Revolution, which preserv'd the Church from Popery, and the Kingdom from Tyranny, were Schismatical; how came the Bishops to concur with it, and the Body of the Clergy to submit to it? And how came the Temporal Lords into such Commonwealth Principles? 'Tis true, some few of the Bishops and Clergy stood out, and some few of the Temporal Lords were for a Regency, which indeed is somewhat like a Commonwealth; but the Body of the Nobility oppos'd it. So that where these Republican Principles will be found, I cannot as yet discern.

Tom. Alas! they will call every Man a Republican, who dissents ever so little from the Church by Law establish'd, let it be either Popish or Protestant.

Dick. To what end then are there so many Addresses in behalf of Consciences truly tender? I hope some care will be taken of such; for to force Men against their Consciences, is the ready way to make them Atheists: for which the Addressing Churchmen shew their greatest aversion.

Tom. Fee, Fa, Fum! The greatest Conjurers in the Laws of *Great Britain* will never be able to find out a Conscience truly tender. The Law can distinguish only Facts, and can never enter into the Secrets of Conscience: God alone knows the Consciences of Men. The Notions of some of our late High-Church Writers, which are compil'd together in *Hicke's* Catechism, seem to me to be Atheistical; but whether these Men are Atheists in their Consciences, I cannot judg.

Dick. 'Tis true, the Law cannot reach Mens Consciences, but it may grant a Toleration to such Facts as are innocent and thought fit to be tolerated: but of late this very word *Toleration* has given offence, and *Liberty for Consciences truly tender* has suppl'd its place. Pray what may be the reason of this?

Tom.

Tom. That Words may supply the place of Things, that Nothing may come into the place of Something. 'Tis a pleasant Amusement, to put Men upon finding a middle way between the right and the wrong. As for Persecution, 'tis too scandalous and gross to be practis'd by the Best-reform'd, Pure, Spotless, Apostolical Church in the whole World : But then Toleration is held as intolerable on the other side. 'Tis a Word unknown to our Laws, and w ho can tell what Schisms and Heresys it may bring into the Church, and Factions into the State? But when all this is said, there is no middle way between the one and the other. The Magistrate must either persecute or tolerate ; and Liberty to tender Consciences is only there allow'd, where Toleration does subsist.

Dick. Upon the whole matter, *Tom*, I do not see what need there was at this time for any Addresses. For the Queen's Title by Law establish'd, had been in my opinion sufficient to have protected the Church of *England* by Law establish'd ; so that there was no need of an Hereditary Title upon this Occasion of the Church : and as for the Queen her self, she had no more need to strengthen her Title than the late King *William* had ; nor was there any talk of electing any other body, nor was the least Indignity offer'd to her Majesty's Sacred Person, Authority, or Government, till the Doctor made some hints at *Paul's*, which were indeed very trifling. Only this Malefactor was try'd according to Law for dispersing false News from the Pulpit, and filling the Peoples heads with an Opinion that the Church was in danger ; and hereupon a Mob arose in *Westminster*, and about *London*. Now this mutinous Mob was not at all abhor'd by the first *Gloucestershire* Address, or by that from the Common Council of *London*, which soon follow'd : but Republicans and Schismatics are chiefly taken notice of, and Promises made to chuse such Members in the ensuing Parliament, as shall be Stanch Churchmen, and Eminent for Loyalty ; as if the present Parliament had been quite of a contrary complexion.

Tom.

Tom. Truly, Richard, I see no occasion for the present Addresses, or for our tattling any longer about 'em. For,

*The Addresses look so perilous,
Yet Great Britain need not care a louse.*

F I N I S.



